

abidinge ye asenblyng of our bo
dy but bi hope we ben maid laf
for hope pat is seyn is not hope
for who hoppe pat pig pat he seep
and if we hope pat pig pat we
seen not we abide bi pacience
and also ye spirit helpy our in
firmyte for what we shulen
preye as it bihonye we wate not
but ye like spirit aris for us w
forwynngis pat moni not be teld
out for he pat sekis ye hertis
wot what ye spirit desyry for
by god he aris for hoody me
we waten y to me pat lone god
alle pigis wozchen to gidre into
good to hem pat astur purpos
ben depid seyntis for pilke pat
he knew bifore he bifore ordeyne
de by grace to be maid lyk to ye
ymage of his lone y he be ye fir
ste biget among many byren
and pilke y he bifore ordeyne to
blis hem he depid y whiche he
depid hem he mistified y whi
che he mistified y hem he he glo
rified what pane shule we seie
to pes pigis if god for us who
is azens us ye which also pari
de not his owne lone but for us
alle brook hy/hon also zat he not
to us alle pigis wry hy who
shal acuse azen ye choline me
of god it is god pat mistifye
who is it pat codepney it is the
cit pat was deed the ye which
roos azen ye which is on ye ryz
half of god y ye which preyey
for us who pane shal departe
us fro ye charite of cit tribula
cion oz angwylth oz hynur oz
nakidnesse oz psecucion oz pel
oz liverd as it is writun for we

ben slayn al day for pee we be
geleid as sheep of slaynter but
in alle pes pigis we overcome
for hy pat louede us but i am
certeyn y ney depe ney hy ney
angels ney pncipalis ney o
tues ney prelet pigis ney
pigis to comynge ney streng
ye ney hyre ney depnesse ney
noon opn creatur may departe
us fro ye charite of god y is
in cit ihu oure lord ¶ **I**n
seie trewe i crist ihu
i he not for my colde
ce beris witness to
me in ye hoody gost for greet
heynesse is to me y contyn
el soure to my herte for i my
salf desirede to be departid fro
cit for my byren pat be my
colins after ye flesch y be me
of ihu whos is adopcion of lones
y glorie y testamēt y ymyng of
ye laue y seruyse of biheeste
whos ben ye fadris y of whiche
is cit after ye flesch y is god a
bone alle pigis blefid to wor
dis amē but not y ye word of
god hap falle don for not alle pat
ben of ihu yes israelitis ney
yei pat ben seed of abrahā alle
ben lones but in i sac ye seed
shal be depid to pee pat is to
seie not yei pat ben lones of ye
flesch ben lones of god but yei
pat ben lones of biheeste ben
armed in ye seed for whi pis is ye
word of biheeste Astur pis tyme
i shal come y a lone shal be to
sare y not couly she but also
rebea hadde thei lones of o
luggynge by of i sac our fadir
y whane yei were not zit bozi

don
we hadde on pig of good erp
of yuel y ye purpos of god shul
de dwelle by election not of wer
ke but of god clepige it was
leid to hy pat ye more shulde
serue ye lasse as it is writun i
louede jacob but i hardie esau
what ye fore shulen we seie
wher witidnele be auctis
god god forbed for he seip to
moyses y shal haue mercy on
whom i haue mercy y shal y
ue mercy on whom i shal haue
mercy yefore it is not ney of
man willige ney renge but
of god haunge mercy y ye stry
ture seip to farao for to pis pig
i haue sturd pee y y shewe m
pee my stur y y my name be
teild in al erpe yfore of whom
god wole he hap mercy y whi
he wole he endure pane seist
yon to me what is souz zt for
whi wipstondy his wille y ma
what art y pat answere to god
wher a maid ping seip to hy pat
made it what hast yon maid me
so wher a potter of dep har not
poiker to make of ye same gobet
o vessel into hond anoy into dis
pyt y if god willige to shewe
his wryppe y to make his poiker
knowū hap suffrid in greet
pacience vessels of wryppe able
into depe to shewe ye richelth
of his glorie into vessels of mer
cy whiche he made redy to glo
rie whiche also he depid not con
ly of jewis but also of heye me
as he seip in olee i shal clepe
not my peple my peple y not
my lound my lound y not geti
ge mercy getige mercy y it

shal be in ye place wher it is leid
to he not ze my peple yei
shule be depid ye lones of god
hyng y but i shal crye for ihu
if ye noubre of ihu shal be as
granel of ye see ye richelth shu
len be maid laf for sope a word
make an ente y abreggig in
equite for ye lord shal make
a word breggid on al ye erpe y
as i shal bifore seide but god of
auctis hadde left to us seed we
hadden be maid as sodom y we
hadde be lyk a gomoz yfore whi
shule we seie y heyeue me pat
shule not ryz wrynele han ge
te ryz wrynele she ye ryz wry
nele pat is of seip but ihu in
wrynge ye laue of ryz wrynele
se cam not ppytly into ye la
ue of ryz wrynele whi for
not of seip but as of werkis y
yei spurneten azen ye stoon of
offencion as it is writun lo i put
te a stoon of offencion in syon
y a stoon of blandre y ech pat
shal bileue i it shal not be co
foundid ¶ **B**e
reperen ye wille of my
herte y my bisechng is
maid to god for hem ito heche
but i bere witness to hem y
yei han lone of god but not af
tir kynnig for yei vnkowynge
goddis ryz wrynele y sekige to
make ite fast her owne ryz
fulnesse be not ligit to ye
ryz wrynele of god for ye ende
of ye laue is cit to ryz wrynele
se to ech ma pat bileue for mo
yles wroot for ye ma pat shal
to ryz wrynele y is of ye la
ue shal lyne in it but ye ryz